He puts them in a turban[3] under his pillow? — It must be in such a way as to make the top of the turban[4] project outside [the pillow]. Bar Kappara used to tie them in the bed-curtain and make them project outside.[5] R. Shesheth the son of R. Idi used to put them on a stool and spread a cloth over them. R. Hamnuna the son of R. Joseph said: Once when I was standing before Raba he said to me: Go and bring me my tefillin, and I found them between the coverlet and the pillow, not just opposite his head, and I knew that it was a day of ablution [for his wife],[6] and I perceived that he had sent me in order to impress upon me a practical lesson.

R. Joseph the son of R. Nehunia inquired of Rab Judah: If two persons are sleeping in one bed, how would it be for one to turn his face away and recite the Shema', and for the other to turn his face away and recite? — He replied: Thus said Samuel: [It is permitted] even if his wife is with him. R. Joseph demurred to this. [You imply, he said] 'His wife', and needless to say anyone else. On the contrary, [we should argue]: His wife is like himself,[7] another is not like himself! An objection was raised: If two persons are sleeping in one bed, one turns his face away and recites the Shema' and the other turns his face away and recites the Shema'. And it was taught in another [place]: If a man is in bed and his children and the members of his household[8] are at his side, he must not recite the Shema' unless there is a garment separating them, but if his children and the members of his household are minors, he may. Now I grant you that if we accept the ruling of R. Joseph there is no difficulty, as we can explain one [statement] to refer to his wife and the other to another person. But if we accept Samuel's view there is a difficulty? — Samuel can reply: And on R. Joseph's view is there no difficulty, seeing that it has been taught: If a man was in bed, and his sons[9] and the members of his household with him,[10] he should not recite the Shema' unless his garments separated them from him? What then must you say? That in R. Joseph's opinion there is a difference of opinion among Tannaim as to his wife. In my opinion also there is a difference among Tannaim.[11]

The Master has said: 'One turns his face away and recites the Shema'. But there is the contact of the buttocks? — This supports the opinion of R. Huna, who said: Contact of the buttocks is not sexual. May we say that it supports the following opinion of R. Huna: A woman may sit and separate her hallah[12] naked, because she can cover her nakedness in the ground[13] but not a man! — Said R. Nahman b. Isaac: It means, if her nakedness was well covered by the ground.[14]

The Master said: 'If his children and the members of his household were minors, it is permitted'. Up to what age? — R. Hisda said: A girl up to three years and one day, a boy up to nine years and one day. Some there are who say: A girl up to eleven years and a day, and a boy up to twelve years and a day; with both of them [it is] up to the time when Thy breasts were fashioned and thy hair was grown.[15] Said R. Kahana to R. Ashi: In the other case[16] Raba said that, although there was a refutation of Samuel, yet the law followed his ruling. What is the ruling here?[17] — He replied to him: Do we weave them all in the same web?[18] Where it has been stated [that the law follows him] it has been stated, and where it has not been stated it has not been stated.

R. Mari said to R. Papa: If a hair protrudes through a man's garment,[19] what is the rule? — He exclaimed: 'Tis but a hair, a hair![20]

R. Isaac said: A handbreadth [exposed] in a [married] woman constitutes sexual incitement.[21] In which way? Shall I say, if one gazes at it? But has not R. Shesheth [already] said: Why did Scripture enumerate the ornaments worn outside the clothes with those worn inside?[22] To tell you that if one gazes at the little finger of a woman, it is as if he gazed at her secret place! — No, It means, in one's own wife, and when he recites the Shema'. R. Hisda said: A woman's leg is a sexual incitement, as it says. Uncover the leg, pass through the rivers,[23] and it says afterwards, Thy nakedness shall be uncovered, yea, thy shame shall be seen.[24] Samuel said: A woman's voice is a sexual incitement, as it says, For sweet is thy voice and thy countenance is comely.[25] R. Shesheth said: A woman's hair is a sexual incitement, as it says, Thy hair is as a flock of goats.[26]